

13.
The Two Covenants.

BEING THE
SUBSTANCE
OF A
DISCOURSE

Delivered in LONDON,

In the YEAR 1745.

By *J O H N C E N N I C K.*

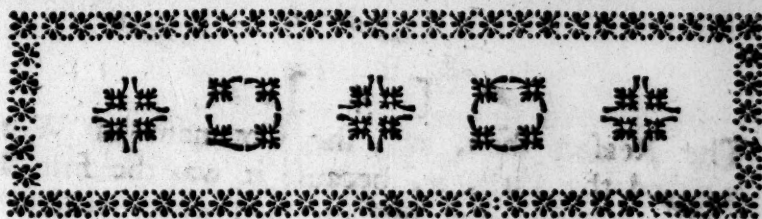
These are the two Covenants, GAL. iv. 24.

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HEB. viii. 7.

*If the First Covenant had been faultless,
then should no Place have been sought
for the second.*

✱✱✱✱✱ O one who reads the Scripture can be
✱ ✱ ignorant that there is frequent mention
✱ N ✱ made of two Covenants, or Testaments,
✱ ✱ namely, the Old and the New. The
✱✱✱✱✱ First Covenant was made in the Wil-
derness, at the Time of God's bringing up the *Israelites*
out of *Egypt*, and is the Law or Covenant of Works.
The Second Covenant is that made in Christ Jesus,
and is the Gospel, or Covenant of Grace, or, as it is
at other Times called, the Covenant of Promise.

The Apostles and Servants of God in all latter Ages have called this Covenant of Grace the New Covenant, or the Second Covenant, tho' it was indeed the First, and revealed to *Abraham*, and confirmed to him and his Seed four hundred and thirty Years before the Law came into the World; and the Covenant of the Law, or what is properly the Covenant of Works, came in between the Time of God's blessing *Abraham* and the Coming of the Messiah.

The Reason then, why the Covenant of Works is called the First, is, because it was the first that was manifested and written, and under which all seem to be born, and by which they hope to be helped and saved; but this Hope dies away as soon as the preaching of the pure Gospel comes, and so soon as the Holy Ghost opens the Law, and shews how indeed it is just and good, but because of the sinfulness of our Nature, cannot justify but condemns all under it, and is therefore called weak and unprofitable, since it shews Sin, but cannot pardon it, it makes the Debt clear, and is as a just Bond and Bill, bringing in the Soul guilty, but does not help to pay the Debt, or justify the Ungodly. The End of it was to make Sin known, to put Bounds to the Torrent of Transgressions, and check the rebellious Sinner with its Thunders, and, like a School-master, keep under the Soul till it comes to Age, i. e. arrives to Faith in Christ, and so long serves to teach us two Things, first, That all the World is guilty before God, and must not think his Ways are unequal, or that Injustice is in him, in passing Judgment and Condemnation upon all in *Adam*, or use such a Proverb any more, which once the reasoning and dissatisfied *Israelites* used, namely, "The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge;" meaning, that Adam had sinned, and they were punished for his Faults. In the Law, therefore, God Almighty condescends to shew how little Right they have to murmur on this Head, and makes his just Dealings clear as the Light, in entering thus, as it were, into a Covenant with all his Creatures. He gives a holy Law, and orders every one to be strictly obedient to all its Precepts, with the Promise of Life and many Blessings if they obey

obey him, and curses "every one that continueth not in all Things of the Book of the Law." These were the Conditions of this Covenant or Testament, "If thou keep all my Statutes and Judgments to do them, I will bless thee ; but if thou despise my Law that I have commanded, thou shalt be accursed, or die without Mercy."

Here every Child can see the Ways of the Lord are equal, and not without Cause all are condemned, and every one's Mouth must be stopped, and complain and repine no more at the Curse passed upon all, for all have sinned, and so brought the Malediction and Curse of the Law upon their Heads justly.

The second Thing we learn in the Law is, that we cannot be justified by it ; but the more we look into it ; and the more we read it, the more we are convinced we are cut off from Mercy thereby, and so the sincere Soul dies to the Law ; and though before it was like a Husband, to them, they now look on it as a dead Husband, and what can help them no farther : And this happens ere the Soul is free to be married to Christ, or even seeks out to him for Mercy and Justification. Thus by the Law we are dead to the Law, and this School-master has taught us, we cannot by the Deeds of the Law, or by our Obedience or Works be justified, seeing we have broken that Covenant, and rendered our Duty and Obedience imperfect, and fallen under the Curse ; "for he that keeps the whole Law, and offends but in one Point, is guilty of the whole."

Thus is the Law a School-master until Christ, and when we seek Righteousness there the Law answers us, It is not in me.

It is above all Things most safe to understand the Doctrine of the Law, lest we be tempted in hearing the

the Gospel to say that God gave it in vain, or being ignorant of its deep Extent and Meaning, endeavour to patch up a Righteousness of our own from an Observance of the Law, and so live and die without seeking a better Righteousness, and without knowing "the Covenant of Promise, and eternal Life and better Blessings of the New Testament in the Blood of Jesus Christ." There was never more need of a Caution against this Danger than now, for out of a false Zeal and pretended Respect to the Law of God some have magnified it above our Saviour, and made it still the Rule and Tenor of all their Preaching, whereby their Hearers have been led blindfold, and unable to discern between Works and Faith, the Law and Grace, *Moses* and Christ, and blended both shamefully together, and made both one and the same Covenant of God, and by resting upon their Duties and Performances under the Law, without being aware of their being under the Curse, hazarding their Souls well-being for ever, and have come into the Danger of being found Children of the Bond-woman, who, like Servants, must not abide in God's House alway, but be cast out, while such as "were made free from the Law by the Body of Christ and were received into the Adoption of Sons," shall be Heirs for ever in the Kingdom, and shall go no more out.

The Covenant of Grace, or the New Testament, is of quite another Nature than the Law: for in this God the whole Godhead enters into a Covenant with the Son our Saviour, who out of mere Pity and Love to Sinners in their helpless and condemned Condition, undertook for them, and became their Surety and Saviour. He knew well they were fallen, and lost, and gone Captive after the Enemy, who led them at his Will. He foresaw what it would
cost

cost him to redeem them out of this Estate, what Pain and Torment he must undergo if he would sustain and bear their just Chastisement and Wrath, and how taste Death for every Man, if he would recover them and save their Souls alive. He knew beside what Trouble he should have to new-build the World, which was accursed on their Account, and with what Toil he should renew and create afresh all Mankind, and wash them from their Sins and Evils, and bear all their Sicknes, Death, Judgments, with every Weight, Pressure, Grief, and Burden away; but all could not abate or change his fixed and everlasting Love to the World, he willingly consented to be their Saviour, by paying their Debt, suffering their Curse, and making himself a free-will Offering in their stead; for this he was to have "the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession." Besides the Father would preserve him of the Tribes of *Jacob* a hundred and forty and four thousand, who should be as it were his First-fruits, and who should surely be his. At the same time "all Things were made over to him in the Height above, and in the Deep beneath;" for his Hire and Wages he should be the Lord of all, whether living or dead, as well as have the sole Supremacy in Heaven, Earth, Hell, and over all Flesh and every Spirit in Worlds visible and invisible, and have the Authority and Right to save as many as he would, and give eternal Life to whom he pleased. This satisfied our blessed Surety, and the Covenant was made of "God in Christ before the Foundation of the World, when as yet no Mountain or high Hill was formed, and the present Multitude of Men and other Creatures were not created, but only "He who calls the Things that are not as though they were," knew how he would make Man,

and

and foresaw the Fall by means of the Subtlety of the Enemy, and resolved to save them; thus from the Beginning of the World he was the Lamb slain and our Saviour. This Covenant was witnessed and sworn to above, and was sealed by the Lord's own Blood in due Time, and put in force and perfected when he said in his last Moments, "It is finished." From that Hour it takes Date, and all other Dispensations, Covenants, Bonds, Laws, and Engagements vanish away, and this of right should only be preached and published in the Name of Jesus over the Earth, till he comes.

I have in few Words spoke of this glorious Agreement above, which was made in the Council of the Holy Trinity, and which, when known among the Angels and Sons of God, made all sing together and shout for Joy. Let us now see how we stand in respect of this Covenant, and by what Means we are intitled to this Act of Grace and Mercy.

We are saved freely, and therefore we do not possess our Pardon and Assurance of eternal Life through our Works or Merits, but by Faith in Christ. God becomes our Father, and we commence "his Children, his Sons and Daughters. We have nothing to pay, and he frankly forgives us all. He is merciful to our Unrighteousness, and our Sins and our Iniquities he will remember no more. He justifies us from all our Sins, though we be ungodly," and have no personal Right to his Justification, but he is merciful and just in doing so; merciful, in that he willingly pardons and loves us; just, in that Christ has died and suffered in our Stead. He has borne our Curse, he has endured our Shame, sustained our Hell and Punishment, and imputes our Faith in him for Righteousness, or makes over and reckons his Obedience, Works, Duties, Sufferings, and Dying to us; and

as he stood like a Sinner, and was numbered with Transgressors before God, and was bruised for the Sin he never committed, so we stand perfect and compleat in him, being cloathed in his Righteousness, which is imputed to us, though we did not deserve it, but were unworthy of any thing better than Hell, and to be lost for ever.

This Doctrine is every where taught in the Gospel, and whoever believes it in the Bottom of his Heart, shall know, "he believes to Righteousness," and shall feel and prove in his believing Heart that he is interested in the Covenant of Grace, and has a Right to all the Blessings and Privileges of the Sons of God contained therein. The Holy Spirit is sent down from Heaven to be the Witness of this, who so powerfully acts in the Name of Jesus, and with such real and solid Happiness and Energy, that it is equally the same blessed Thing to a Believer, as if Christ personally gave him his Blood, and said, "Drink, for this is the Cup of the New Testament in my Blood which was shed for you, for the Remission of your Sins."

Therefore above all Things Faith is requisite in us, and without which we can neither please God, overcome the World, or be justified from Sin and the Law. It is through Faith in Jesus we get that Righteousness and perfect Holiness in Christ, which we never else could have attained to by working; and by this Faith we are brought into the Possession of our Inheritance in Christ, as a Child of Age comes to his Estate, and enters into all his Father bequeathed to him at his Death. And as an Heir does not possess any thing till his Father's decease, and not till then is his Father's Testament or Will of Force, though signed, witnessed, and sealed; so neither could the glorious Things of the Kingdom be in-

herited by us till the Death of Christ, through Faith in whom we arrive to Age, and may seize and enjoy, as our eternal Inheritance, his Salvation, Love, Pardon, Righteousness, Grace, Glory, and divine Happiness here and for ever.

Hence it is so often repeated and taught in the Scriptures, "The Just shall live by Faith, We are justified by Faith, By Faith ye are saved," and all this is done to overturn that Principle the Pride of our Hearts has taught us, and which we have got so deeply rooted in our Minds through hearing legal Preaching, or Doctrines of Mortality and self-righteousness, that we must be saved by our own good Works.

Experience teaches us how hard it is to bring off People from the looking to the Old Covenant, and how nothing less than the Holy Ghost can so glorify Jesus and convince of his Righteousness, as to bring a Soul to rest there, and make it determine "to mention his Righteousness and his only, and know nothing but him and him crucified."

The Ministers of the Gospel cannot be too careful to humble the Pride of Men, and bring down their Haughtiness, and set at nought all our Goodness and Righteousness, which at best is but like filthy Rags; nor can they be too bold and positive in asserting, "that we are saved freely, and not of Works but by Grace, through Faith, and not by the Law;" for the Time is come when the Law must have its Glory done away, and vanish and wax old, and Christ the Lord alone must be exalted, and the Gospel preached to every Creature.

It is a Mistake that some religious People make, in insisting so much about preaching and keeping the Law, because of which I will speak freely of this Matter.

The

The Law is the Covenant of Works which I have shewn before, and was made for the Children of *Israel* when they came out of *Egypt*, and had learned to reason heathenishly about God's dealing inequitably in remembering the Sin of the Fathers upon the Children; and therefore to stop their Mouths, to convince them of Sin as well as for other divine Reasons, he entered into a Covenant with his People, of which his faithful *Moses* was the Mediator, and which was sealed with the Blood of Bulls and Goats, and ordained to continue till the Seed, Christ, should come. This Law and Covenant was then magnified and made honourable, and a regular Priesthood appointed to read, teach, and publish this Law throughout all the Tribes. The Tables of this Law were laid up in an Ark by order of the Lord, and to this all the *Jews* went up and visited, and heard it read some hundred Years. It was delivered also upon Mount *Sinai* in *Arabia*, with Thunder and Lightnings, and with the Sound of a Trumpet and Ministration of Angels, and with so much Awfulness and Terror, that all that heard it fled at the Voice of Him that spake, and *Moses* himself confessed, "I do exceedingly fear and quake." All this served to make the Authority of it of more Weight and Importance. But though the Law was divine, and a Transcript of the Mind of God, and was preached with Blessing, and the Neglecters and Despisers of it punished with Plagues and heavy Judgments, yet God had not designed it to be of long Duration; but as it was added to the Covenant of Mercy and Grace revealed to *Abraham*, because of Transgression, so its Author graciously designed, when the Lamb should take away the Sin of the World and finish Transgression, to remove it as if it had not entered, and so let the Covenant

of Grace again shine and appear to all Men in the Gospel of Christ.

Jeremiah lived under the Law, and was obedient to it like other Men of God; but he foresaw, when the Deliverer should come, a wonderful Alteration would ensue; therefore he says, "The Days come, saith the Lord, that they shall say no more the Ark of the Covenant of the Lord, neither shall it come to Mind, neither shall they remember it, neither shall they visit it, neither shall that be done," or magnified any more, Jer. iii. 16.

In his Time to have spoken such Words must have endangered his Life; for, doubtless, all who heard him thought, as the latter *Jews* did when they heard *Paul* and *Stephen* say we could not be saved by our Works, "this Man speaketh blasphemous Words against the Law;" and this must have been one Reason why he and all the Prophets were so slighted and persecuted in their Day, because they spoke of changing the Covenant, the Law, the Priesthood, &c. and saving the World by a better Sacrifice, and by a better Covenant; for the zealous *Jews* at no Time could hear of this, especially as they new God had spoken all the Words of the Law, and commanded it to all their Generations for ever. But even in this dark Dispensation, when the People were shut up under the Law to the Faith which was afterward revealed, there were many who saw they could not be saved by that Covenant, and who could find how far short they fell of the Righteousness of the Law; and these, without Doubt, rejoiced to hear of a Covenant that could give Life and justify from Sin, and such sought and enquired diligently about the Salvation, and having seen it afar off, believed, and died in Faith, so escaping the Curse of the Law, and getting clear of those heavy Bonds and Yokes "which they nor their Fathers were able to bear."

In

In like manner *David* mentions the Invalidity and Insufficiency of the Sacrifices, that could not atone for the Breaches of the First Covenant, and prays the Lord to wash him, knowing that else he could not be purged by the Blood of Bulls.

Again, he saw the everlasting Covenant, and knew God had made it with him, wherefore he died in Peace; for else, he acknowledged that no Man by the Law could be justified in God's Sight.

Also *Jeremiah* comforts such as mourned and sighed under the Law, by saying, "Behold the Days come, saith the Lord, that I will make a new Covenant with the House of *Israel* and with the House of *Judah*, not like the Covenant that I made with their Fathers, in the Day that I took them by the Hand to lead them out of the Land of *Egypt*," Jer. xxxi. 31. Some other Prophets also had hinted at giving the "Lord for a Covenant to the People;" and *Ezekiel* spoke more than once of the Covenant of Grace, and saving his People freely. See Ezek. xvi. to the End.

Thus it went till Jesus Christ died, and rent the Vail in twain, unsealing the Mystery, and bringing Light and eternal Life to light by the Gospel: And now without the Law Sin is learned in his Death, and the glad News of Salvation by him alone is declared to every Creature. Such as now contend for the preaching of the Covenant of Works or the Doctrine of the Law, are ignorant of the Gospel, and, like *Apollos*, they need one to teach them the Way of God more perfectly. The Death of Christ and his Sufferings preach deeper and with better Effect than all Laws and commandments, and he who is not reclaimed by the Gospel will never be won by the Law. If the Knowledge of Sin came by the Law, much more can we know how evil Sin is since it cost Jesus his Life, and could not be purged away
but

but by the dying of the Son of God; but far, yea far more is found in the New Covenant than in the Old, for that promised Life, but this eternal Life; that failed because of the Weakness of them that were under it, and so could justify none, but the Blood of Jesus's Covenant brings Grace and Truth, Pardon of Sins, full Acquittance of all past Debts, Power to live godly and righteously in the World, and seals us to be his for evermore.

At our entering into the Blessings of this Covenant, we are instantly freed from the Law and its Threatnings; no Condemnation can reach us, because "we are not under the Law but under Grace." Yea had we before our Faith in Christ made a League with Death and a Covenant with Hell, it should not stand, Satan must give up, Death must deliver back, and the Fetters of Sin, which are like Brass and Iron, must be dissolved and become like Tow that had thouched the Fire and we should be free indeed.

But here it would not be amiss to observe, that though the Children of God, and such as are in the New Covenant, are not under the Law, nor in Danger of perishing, yet have they no Licence to sin; nor can a faithful Soul be ever persuaded of that delusive Doctrine, that there is no sin to a Believer; they can sin, but no human Tongue can describe what Pain and inward Remorse such must feel who again grieve the Lamb willingly, and venture to defile their Raiment. "If thy Children sin I will visit their Offences with a Rod and their Sin with Scourges, saith the Lord." But should a Soul, conscious of his continual Weakness, Poverty, and Faults, feel a Thought amiss, or see he has done wrong, or spoken or behaved ill, he cannot rest till our Saviour has taken it away; nor may we be afraid to suspect their Estate who, with all their clear and orthodox Opinions

nions of Grace, live in Sin, or are Drunkards, Unclean, Unchaste, Irreligious, Covetous, Worldly-minded, Proud, Boasters, Lovers of Pleasure, Passionate, and Intemperate, for they are not born of God, and are still of the World. At the same Time, the Abuse wherewith some have abused the Gospel of Free Grace must not stumble us, or make us legal in our Doctrine, Manners, or Ideas, nor must we darken the Covenant by making any Condition of our being accepted but what God has made. We are accepted for Jesus Christ's sake, and saved as freely as a Brand is taken out of the Fire by one who thought it a Pity it should be burned; and should we ascribe the least Part of our Peace, Pardon, or Righteousness to any other Thing than his Blood and Merits, we rob the Lord, and turn spiritual Thieves.

But then some think we destroy and make void the Law. No: it is not made void, it stands good, and condemns wicked Men, and all such Hypocrites who urge the Necessity of observing it, and yet break it, and who, out of a fond Opinion of their own Righteousness, slight the Righteousness of our Lord Christ. The Law was made for the Disobedient, and over such it continues to stand as a swift Witness, but it never was made to make Men righteous; "for the Law made nothing perfect, and if Righteousness came by the Law, Christ is dead in vain."

The strict Sect of the Pharisees, in our Saviour's Time, were of this Mind; they supposed, the End of the Law was to make Men righteous, and therefore with great Art and Study found Ways so to expound the Words of the Commandments, that many could live, according to their Exposition; blameless under the Law; for they taught, If they had no Images, bowed down to none of the Idols of the Nations, but worshipped only the God of *Abraham*

ham, they were clear in the first Commands; so if they did not name the Shemhamphorash, or the unutterable Name of God, whereby he was made known to *Moses*, they were clear in taking his Name in vain.

Also, if they did not go farther than such a Distance on the Sabbath-day, nor touched servile Work, they were innocent in this Respect.

If they acknowledged all Gifts from their Parents, and were thankful, they were free.

If they did not kill any one, nor were accessory to the Death of any, they were safe.

If they had not gone in to another's Wife and defiled the Marriage-bed, they were not in Danger, and after this Manner they taught, and made and increased their Sect amazingly, so that the Chief Priests, and almost all the religious and serious Men in the Church, were of the Pharisees. These were strict Observers of the Letter of the Law, were circumcised the eighth Day, attended the Festivals and Fast-days duly, gave much Alms, made long Prayers in the Streets, Synagogues, and Markets, compassed Sea and Land to make a Profelyte, and this was their Righteousness. In the Christian World there are still many of the Sect, and who, though they have not arrived to the pitch of these strict *Jews*, nor attained to the Righteousness of the Scribes and Pharisees, prate about their Goodness, and thank God they are not so bad as other Men; they have done many Works, are often busied in mending their Patch-work Righteousness, and daubing over the Wall which is momentarily falling, with untempered Mortar; their Prayers, Self-denial, and Obedience is all their Righteousness, take that away, and, like *Laban*, they might complain, "You have taken away my Gods and what have I got more?"

When

When our Saviour came into the World, instead of praising the rigid Company of Pharisees, or extolling the Merit of their holy Order, he speaks heavily against them, "Woe be to you, ye Scribes, Pharisees, Hypocrites! how can ye escape the Damnation of Hell?" And why was our Saviour so hard? Why did he continually thunder against them, and in all his Parables so expose them, and assure his Disciples "that unless their Righteousness exceeded the Righteousness of the Scribes and Pharisees they could in no Case enter the Kingdom of Heaven?" It was therefore, because they had perverted the Meaning and Intent of the Law, they had taught instead the Commandments and Traditions of Men, and so made, as it were, the Law of God of no Effect; for that Law which should have convinced of Sin, and laid all under the Curse, and so obliged them to see and feel the want of a Saviour, that they had made to serve other Ends, and persuaded the People Life could be obtained thereby, and so contented and satisfied the Worshipers under that Covenant, with their Obedience and Observances of the Law. This our Saviour calls whitening the Wall, painting the Tomb, washing the Outside of the Dish and Platter, because all the Righteousness, Godliness, Goodness, Holiness, and whatever else under such Names have been the Work of Men, is no other, since it is all Form, it is all outward; it is put on, and does not change the evil Nature or alter the Mind, or convert the Heart. It may please Men, and be esteemed and admired by the World, but must be an Abomination in the Sight of God, who tries the Hearts and Reins, and knows the same old, rotten, and filthy Heart, the same bad and impure Nature, still lives under all, and the whole of such a Righteousness is in his Eyes a Cloak, a Covering, but not the

Wedding Garment, it is not the White Robe, the Righteousness of the Saints : their Robe is the Salvation of God, and their Garment the Righteousness of Christ, and without which the best Attainments, the most admired Goodness and Holiness is no better than the Righteousness of Scribes, Pharisees, and Hypocrites, and will be found of the same Piece in the Day when God enters into Judgment with all Flesh, and shall try every Man's Work of what Sort it is.

That our Saviour might make his Law shine in its ancient Clearness, and serve whereto it was ordained, he invalidates all the false Glosses and Expoundings of the Pharisees, and shews how he is guilty who seeks and receives Honour of Men; that whoso serves Sin and calls God Father taketh his Name in vain, and belongs to his Father the Devil; that he that looks on another with Lust has committed Adultery already in his Heart; that he that hateth his Brother is a Murderer; and thus brings the most Innocent under the Curse, and levels to the Ground all Self-admiring and our own Righteousness, and, as *St. Paul* affirms, concludes all under Sin, and in Unbelief, and for their Lives forbids Men to build up what Christ has destroyed. If any do it they risque Body and Soul for ever; if their Pride will not stoop to Jesus, but value their Thoughts more than his, and will still dare to think, "I am not like this Publican, I am better than he, I will not be saved freely, I believe I have some Righteousness," such will he behold afar off and send empty away; but where the Soul is upright, honest, and sincere, they will not be so cheated; let Men judge of them better if they will, but they themselves know what Motions of Sin are in their Members, and that though the Wall be whited, it is daubed and built with untempered

tempered Mortar, though the Tomb be garnished it is inwardly a stinking and polluted Place, and though the Outside of the Dish be clean, within are Stirrings of Pride, Lust, Revenge, Envy, Covetousness, and the Love of the Creature more than the Love of the Creator. Souls sensible of this have no Hope from the Law, their Mouths are stopped, and they plead no more for their Righteousness, but are in quest and search after a better Foundation, an everlasting Righteousness, and this the Lord and his Blood shall be to them.

There are others, who still think the Law and Covenant of Works should yet be observed, because our Saviour has said, "One Jot or Tittle of the Law should not fail till all was fulfilled;" but such must have a mean Opinion of Jesus Christ and his Obedience, who do not believe he has fulfilled and paid all, in his Obedience under the Law, answered all its Demands, and suffered all its Curses and Condemnation, and this is our Righteousness. I wish only some who love to plead for the Law, and to make it honourable, as they say, do not come into that Case St. *Paul* mentions in his Epistles, who are Teachers of the Law, and do not know what they say nor whereof they affirm.

The eternal Mind of God was to save lost Man freely, and this was promised to *Adam*, and established to *Abraham*, long before the Law came by *Moses*, and as St. *Paul* reasons with the *Galatians*, "It is impossible for the Law that came afterwards to make the Covenant of Promise of no Effect." No Man may disannul or make void a Man's Covenant, much less could any thing make null or void a Covenant confirmed with the Oath of God, and decreed as eternal as the Heavens; and let Men

be offended or pleased, so it is, and shall be, that whoſo hears *Moses*, reads, and likes to have Doctrines of Duties, Works, and Terms of Acceptance preached to him, the Vail is yet upon his Heart untaken away, and he does not ſee the Glories of the New-Teſtament. What! O what would ſuch do ſhould God enter into Judgment with them and try them by the Law? They have not kept that Covenant, what Hope then have they! they would be without Hope, they would be condemned. O let ſuch betimes apply to the Mediator of the better Teſtament, and which is founded upon better Promiſes, and experience what it is to be ſaved by his Death from the Law, Sin, and everlaſting Miſery, and they will be happy, and not till then.

Though I have in the Beginning of this Diſcourſe ſpoken of the Difference between the two Covenants, yet I ſhall add a few Words more before I conclude. The Prophecy of *Jeremiah*, which is quoted in the eighth of the *Hebrews*, about the changing of the Covenant, ſays, “the New Covenant ſhall not be according to the Firſt.”

Now the Firſt was perfected upon Mount *Sinai*, the Second upon Mount *Calvary*. The Firſt was all of Works, the Second all of Grace. The Firſt was all, “Thou ſhalt do, Thou ſhalt not do;” but the Second was all of what God would do for us, “I will be your God, and you ſhall be my People: I will be to you a Father, and ye ſhall be to me Sons and Daughters: I will be merciful to your Sins, and remember your Iniquities no more.” The Firſt was written on Tables of Stone; the Second on the Heart and Mind, that is, in the very Nature, and is no other than making our Heart and Mind a Copy of the Law of God. The Firſt was taught by the Priests to the People, by a Father to his Children, by a Man to his Brother

ther and to his Neighbour; the Second is taught by the Lord alone, "Neither shall they teach every Man his Brother, and every Man his Neighbour, saying, know the Lord, for all shall know me, from the least of them to the greatest of them, saith the Lord. All thy Children shall be taught of the Lord." The First Covenant was for a Time; the Second for Eternity. The Promises in the First were temporal, the Promises in the Latter spiritual. The Old Covenant was good on God's Part, but on our Part uncertain and broken; the New Covenant was good on all Sides, and as the Conditions of it are perfectly fulfilled in our Saviour, so is it sure with all its Blessings, to all the Seed for evermore, and is a Covenant that shall not be broken, an everlasting Covenant. That was sealed with the Blood of Beasts, and in the Hands of the Man *Moses*, but this was sealed with God's own Blood, and in the Hands of the Man Christ Jesus. With the First God finds Fault, in that none could thereby be saved; but with the Second he is well pleased, because thereby a Company innumerable enter into the Holiest of all, and are saved for ever.

All who were under the First Testament, however strict and faithful, could obtain no Grace farther than to be Servants, and were in Danger of being put away like the Bondmaid *Hagar* and her Son, but all in the New Testament are Sons, and like *Isaac*, to abide in the House of God alway.

Thus then it is not like the First Covenant, to our great Advantage and Joy; for, instead of Thunders, Threatnings, and Judgments, it is full of Blessings, sweet and precious Promises, glad Tidings, and great Comforts; instead of cursing to Hell, it brings to Heaven; and instead of a Bill, so much oweth thou unto the Lord, it brings the full

full Receipt, God has forgiven thee all Trespases; instead of a revengeful Lord, we have a loving Husband; instead of commanding us what to do, it shews what great Things our dear Saviour has done for us; and from the most unhappy and miserable, it makes us the happiest Creatures in the World, and ascertains to us the Blessedness of the World to come.

Happy are they who in reading the Scriptures discern the Privileges of this New Covenant, and who in a good Conscience and with a pure and unfeigned Faith possess them in their Hearts. These read indeed the Thunders of Mount *Sinai*, and hear the Threatnings of a fiery Law, but they are hid in the Wounds of the Lamb, and need fear no Evil: They understand what the Law saith to all Sinners, and know how guilty and deserving of all the Curses and Condemnation they have been; but the Blood of Jesus has saved and washed them; and as Men run the File through the Bills which are paid, so these behold the Lord God and the Lamb nailing all the Ordinances which their Sins had made to be against them, with his own Body to the Tree. The Iron Nail, like a File, goes through all, and tears and rends the Old Covenant to Pieces, so that one can read nothing more than the Lord thy God in the whole. His Blood blots out every Curse, and silences every Accuser, so that without Fear they can enter into the Judgment, and stand bold as a Lion: The Mighty Counsellor has directed them how to escape; the Advocate with the Father has pleaded and gained their Cause, the Judge of All has acquitted them, and "justified them from all Things," from which they could not be justified by the Law of Moses.

May the Lord, who dwelleth in Light inaccessible, enlighten all of you in this Important Matter, and help the poor Sinner to enter into this New Covenant through Faith in his Blood, and teach the Soul who has tired himself under the Law, to stoop and learn of him his Righteousness, and to find freely in him Grace and everlasting Redemption, that they may praise him for his Love, Wisdom, and great Salvation for ever. Amen!

A H Y M N.

1 **A** Sinner to the Lord I come,
 Worthy that thou should'st me consume,
 But O! one Thing I plead:
 The ev'ry Mite to thee I ow'd,
 Christ Jesus with his own Heart's Blood,
 In Pity for me paid.

2 I know if thou should'st bring me near,
 To answer at thy awful Bar,
 And my own Self defend;
 If Jesus did his Grace withdraw
 I know, O Lord, thy fiery Law
 My Soul to Hell would send.

3 But should'st thou me to Judgment call,
 Tho' *Moses* fac'd me there, and all
 My many Sins appear'd,
 I would not fear, but boldly stand,
 If Jesus open'd his pierc'd Hand,
 I know I should be spar'd.

4 My

4 My full Receipt should there be shew'd
 Written with Iron Pens in Blood,
 On Jesu's Hands and Side,
 I'm safe, I'd cry, O Law and Sin,
 Ye cannot bring me guilty in,
 For Christ was crucify'd.

5 My Bonds and Bills he on the Tree
 Has nail'd and so acquitted me
 From Pain, and Guilt, and Shame ;
 He saw I nothing had to pay,
 So freely wash'd my Sin away,
 All Glory to his Name !

F I N I S .
 29 MR 59

